

The Missionary Helper

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

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No. 10

And What Did You Do?

"I worked for men," my Lord will say,
When we meet at the end of the King's Highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you do?" my Lord will say.

"I made life sweet," my Lord will say,
When we meet at the end of the King's Highway.
"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy.
And what did you?" my Lord will say,
As you traveled along the King's Highway.

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
And what did you?" my Lord will say,
When we meet at the end of the King's Highway.

—ROBERT DAVIS, in the *Outlook*



FROM THE EDITOR'S DESK

A new year of work—what possibilities that presents to the imagination! Are we planning and praying for the very best year of all? Have we, as individuals and auxiliaries, a well-defined object, a definite task, toward whose fulfillment we are bending all our energies—not in feverish haste, but in the calm and blessed assurance that God helps those who help themselves? Our new text book, "The King's Business," suggests and supplements a wider study of our own work, more familiarity with the methods of our own Board, greater devotion to the duties laid upon us by the needs of our own field, more loyalty to, and intelligent reading of, our own missionary magazine. From time to time the HELPER will have articles and letters that will be of service along these lines, and answer many questions that are being asked. Meantime do not forget the "Bureau of Missionary Intelligence" (address on the third page of cover) with its wealth of information and helps for missionary meetings. Miss Porter is always glad to correspond with any one who wishes to adopt any special worker or work, or share in some department. She has a description of every one of the seventy-five girls in the Orphanage, and of each widow in the Home! Dr. Mary Bacher said at Ocean Park, this summer, that practically nineteen-twentieths of the girls in Sinclair Orphanage would have died of neglect in childhood, or would have been sold to a life of shame, if they had not been rescued by our missionaries and placed in this home, where they are loved and cared for and brought up in a Christian atmosphere, with Christian training. And this is especially *our work*. Do we half realize the significance of it, and the joy of it? . . . It is good to hear from our Corresponding Secretary, thus far safe and happy on her trip around the world. Our Recording Secretary, Mrs. Metcalf, wrote, on her return from Europe: "It is good to be home again, although I have had a splendid trip and learned many things. I am *so glad* there is such an efficient person as Mrs. Jose to take my place, but I am not out of the work, if I am out of office." Mrs. Metcalf will continue her labors of love at Storer College this winter. There were several other changes at Annual Meeting, each having its sad and sunny side. Miss De-Meritte, forty years Treasurer, with a record that has won the admiration and praise of business men for the financial department of the W. M. S., could not continue the work because of ill health, but we re-

joice that her improvement gives us hope that she may again inspire us with her public speech, as well as private advice. We congratulate Miss DeMeritte and the W. M. S. that such a loyal, capable and experienced successor is found in Miss Porter, whom Miss May Malvern will ably assist. Miss Mosher is introduced, by Miss Moody, this month, as our new General Subscription Agent to whom subscriptions, requests for sample copies, and information about agency work should be sent. She takes up her new tasks with enthusiasm and will gladly answer questions pertaining to the HELPER. Mrs. Herbert Francis—whom we still think of as Lydia Andrews, and remember as the one "HELPER Baby"—and her husband have the hearty God-speed of all HELPER readers. These two young people with their splendid equipment of home influence, college training and social service, have much to give to their first parish in Arlington, R. I., as well as to future parishes. THE MISSIONARY HELPER, of which Mrs. Ella H. Andrews was publisher for so many years, will always bear the impress of influences set in motion by the Andrews family. . . . Miss J. J. Scott, formerly one of the missionaries of our Woman's Board in India, has come to America, from her home in Scotland, as a delegate to the World's W. C. T. U. Convention to be held in Brooklyn, N. Y., October 24 to 27. . . . The Minutes of General Conference, the President's Address, and Dr. Cate's address, "Free Baptist Gifts to the World," can be obtained of Prof. A. W. Anthony, Lewiston, Maine. . . . Note Mrs. Chapman's announcement, also the list of premiums, which were selected carefully with the desire to present something of real value to our workers.

Signs of the Times.

"Facts are the fingers of God," said Dr. Pierson. The intelligent missionary worker finds these pointing fingers everywhere, in life and literature. Watch for them in the daily paper, current magazines, recent books—any record of passing events. . . . A popular author, in a new novel and by way of clever conversation at a dinner party, calls attention to modern world conditions that have, we believe, played a most important part in the growing familiarity of nations, the extension of education, the progress of Christianity: "We are in instant touch, practically, with the thought of the habitable globe; and with the emo-

tive force of mankind—that swift wave of sympathy that surges over the earth. A famine in India, a devastating earthquake in Mexico, a bid for freedom on the part of an oppressed population, a deed of heroism at sea—each is felt within practically a few moments, emotionally, in an English, French or German village. Our hearts are throbbing continuously at the end of telegraph wires.” Blessedly, this “emotive force” results in organized effort, else it were useless. . . . The Palace of Peace—dedicated at The Hague a few weeks ago—given by Mr. Carnegie and built by Holland is, as the *Independent* declares, “The first great temple ever erected by man to all men. It is an ‘outward and visible sign’ that peace is the outcome of justice, justice of law, law of world organization. Tennyson’s dream of the parliament of man, the federation of the world, has become the aspiration of today. It will be the reality of tomorrow.” A quotation from an address by Senator Root might well be applied to many a controversy, “The matters in dispute between nations are nothing; the spirit which deals with them is everything.” . . . All the world loves a hero, and we cannot read the story of Captain Scott and his dauntless comrades in their “unspeakable struggles” to reach and return from the uttermost South, their daily pluck and perseverance and indomitable cheer, their final facing of death, each thinking of the other,—we cannot read such a story without a thrill of admiration, an instant responsive tribute to bravery. But there are no more thrilling stories of adventure, no more perfect examples of bravery than the lives of Livingstone in Africa, Macky of Uganda, John Williams of Polynesia, John Paton of the New Hebrides, and many another missionary who never knew defeat. And who shall say that even these are more truly “heroes” than our own missionaries who, day by day, are “on duty,” living the Christ-life in the midst of unspeakable evils, going where there is plague and leprosy and small pox and cobras. . . . At Ocean Park, this summer, we heard Booker Washington tell his story, “Up From Slavery.” It made one glad to be alive in this 20th century to hear of such splendid achievement in spite of every sort of limitation and obstacle. The name of Booker Washington is always closely associated with Tuskegee. That remarkable school for colored people was started in 1881 in a little Negro church, with 30 pupils. It now has 107 buildings, employs 193 teachers and workers, teaching an average of 1,600 pupils annually. It has fitted 9,000 students to work at one of the fundamental trades; given 15,000 students sufficient in-

struction to permanently benefit them, and, through them, taught the dignity of labor to the Negro people throughout the Southern states. . . . "The city's mother to the motherless" is the beautiful name given to the policewoman in Kansas City, whose "beat" is among all-night cafes and disorderly resorts. Her principal duty will be to help those who wish to be helped, but because of social conditions have no friends.

. . . More and more the motherhood of the world is taking part in the world's housekeeping. Women vote in ten of the United States, At the next presidential election 4,000,000 women will be entitled to vote in this country. In the vast territory of Alaska women have received full enfranchisement. There are 8,000,000 women in gainful occupations in this country, and—alas!—2,000,000 child laborers. There is need of proper legislation to guard them. Said a speaker, recently, "Children are the greatest asset any country can possess. We want them to have pure food, the right training in the schools, we want to do away with the menace of the saloons. To do this we must have the right kind of laws and the right men to administer them." . . . At the last meeting of the notable campaign for the retention of Maine's prohibitory law, Mrs. L. M. N. Stevens made a declaration in favor of National Constitutional Prohibition, and closed with the following: "To America, the birthplace of the local, State, National and World's Woman's Christian Temperance Union, we hereby proclaim, amid the smoke of the second great battle of Maine, in the home of Neal Dow and in the State which longer than any other has had a Prohibitory Law, that within a decade prohibition shall be placed in the Constitution of the United States; and to this end we call to active co-operation all temperance, prohibition, religious and philanthropic bodies; all patriotic, fraternal, civic associations, and all Americans who love their country!"

. . . The tour of Dr. Mott and Mr. Eddy through the student centers of China was epoch making. The extraordinary movement among students is declared by Rev. George Douglas to be "one of the biggest miracles I have yet encountered." The great evangelistic meetings were held in 14 centers. The friendly attitude of government officials was strikingly manifested throughout the great campaign, says *The Missionary Review of the World*. Of the more than 35,000 men who attended these meetings, over 7,000 signed cards, promising to study the four gospels, to pray to God daily for light and guidance, and to accept Christ if they found him true.

Around the World With Our Corresponding Secretary

GREETINGS TO OUR HELPER FRIENDS.

I am now at Honolulu, 5,000 miles from home, well on my way to our land of India. It has been a journey of contrasts, from the glaciers and snow-capped peaks of the Canadian Rockies and Selkirks, to the royal palms and hybiscus hedges of Hawaii.

One of the joys of the trip was Mt. Shasta, the companion of our train for an entire afternoon, disappearing as the sunset tints glorified its crest, and twilight descended on the valley of the Sacramento. My heart sang with the Psalmist, "Our God is a great God. In His hand are the deep places of the earth; the strength of the hills is His also. Come, let us worship and bow down." It was a wonderful experience to view in rapid succession, Mt. Baker, Mt. Rainier, Mt. St. Helena, Mt. Hood and Mt. Shasta, those tremendous peaks of our great Northwest.

In San Francisco I visited both the Baptist and Presbyterian Chinese Mission schools, which are doing excellent work for the Orientals within our doors.

The delights of a perfect ocean voyage were increased by congenial comradeship with the missionaries on board the Shinyo; twenty-five, representing seven boards, and bound for Japan, China and Korea.

Here in this American city of Honolulu, the sun ever shines (even when it rains), and flowers bloom perpetually. Its street scenes are gay with the bedecked Hawaiians in their gaudy leis (floral garlands about neck and head).

I am stopping at the "Homestead," in the midst of an old tropical garden, the property of an early missionary family. I have spent the morning going over the first framed house on the island, brought around the Cape by Hiram Bingham, and erected in 1821. It is now a missionary museum, full of precious manuscripts and photographs.

Adjoining it is the Stone Church, built, under the leadership of Hiram Bingham, in 1836, of blocks of native coral, a pretentious structure even today. Its missionary-pastor has served this congregation for fifty years.

The missionary history of Hawaii is an interesting and worthy one, and I am absorbing it first hand from those who have lived through it as children and grandchildren of the pioneers.

LENA SWEET FENNER.

Honolulu, Aug. 23, 1913.

How We Live in India

(LETTER TO YOUNG PEOPLE.)

DEAR FRIENDS:

When I was a student in High School I knew little about real missionary life and work. You may know more, but I would like to tell you a little about our work.

"What sort of a house do you live in, and what do you eat?" is commonly questioned. On account of the climate our house is necessarily larger than the ordinary house at home, having large, high, airy rooms, with many doors opening onto covered verandas. It is made of brick, the walls on the outside being covered with cement and the inside



HIGH SCHOOL, BALASORE, INDIA

with plaster. In nearly every room from April to October we have a "punka" (fan), a double piece of matting attached to a pole, and suspended from the ceiling. This is pulled by a boy at the end of a rope.

We eat about the same things as at home, except we get a less variety of meat and more fruit. We have mangoes, guava, papya, plantains, pineapples, pumelo, custard apples and so forth. In the cold season we raise home vegetables, and we can get all kinds of canned fruits and vegetables. You ask about rice? We eat as much or as little as we wish.

Now about our Balasore work. Here, as in other stations, one of

the most important, if not the most important thing, is educating the people. We take both boys and girls from the kindergarten up to the High School, and boys through the High School. For further education some are sent to Calcutta or to Cuttack. We have a Girls' Orphanage and a Boys' Orphanage. Not only these boys and girls, but Hindu boys and girls from the town, patronize our schools in preference to the Government Hindu schools. Furthermore, both Hindu and Christian boys from other towns come and board with us so as to attend our school.

There are now 260 boys in the High School. Although the tuition has been raised this year, the number has not diminished, and still exceeds the number enrolled at the Hindu High School. Our school is run by government grant and mission funds combined with the student fees. Besides the usual studies each student has one period of Bible a day. Every year a "prize giving" occurs. There is a program of declamations, songs and so forth, and a distribution of prizes to those obtaining the best marks in their subjects.

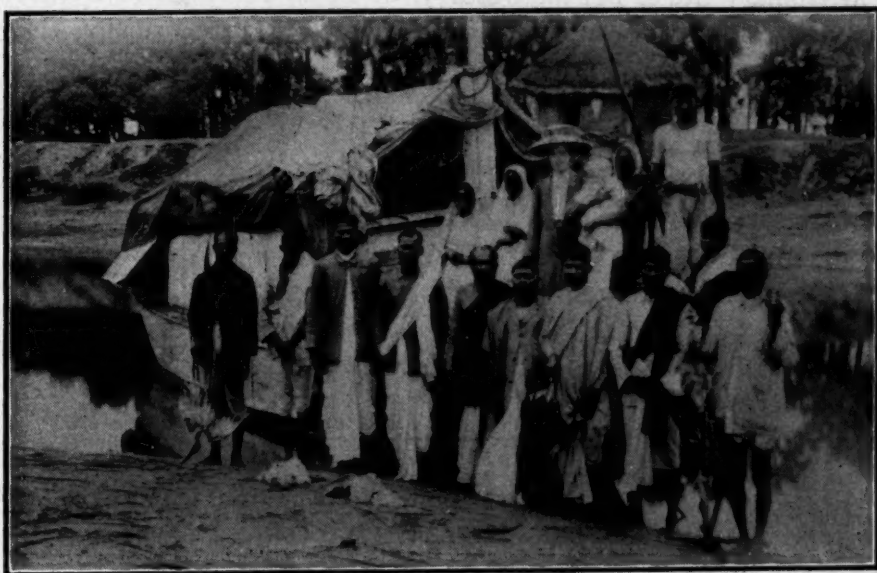
Our boys enjoy sport as well as you. They delight in football and hockey. They spend some time in workshop, learning carpentry, shoe-making and so forth.

Two of our Orphanage girls are just home for vacation. One has taken her college entrance examinations and the other is taking her last year's training as a nurse. Two of our former Orphanage boys are now High School teachers. The Orphanage boys and girls all attend church and Sunday school. We have a native pastor, who is a good preacher and splendid worker.

Now a little about our cold season *touring*! That sounds aristocratic for missionaries, doesn't it? It wasn't done in an airship, though, nor even in an automobile, but in a houseboat on a canal. We had a party of about fifteen, six preachers, two colporters, two Bible women, a cook, boatman, Ayah (nurse) and baby. We visited the little villages along the canal, Mr. Frost going with the preachers to the houses, and I with the Bible women. After being seated upon a mat we usually sang from "Sutya Purana," which is the story of the Gospels written by Ganga, one of our preachers, who was formerly a high caste Brahmin. This is written in the metre of their Hindu Sastras, so that the people can easily pick it up and join in singing, as they often do. All the neighbors, except possibly the bows (daughters-in-law), gather. My Bible

woman, "Suka," would then talk about the song, and sometimes show a picture. Many times they would want to buy this new book at once. We sold as many as we could for only one cent each. Occasionally some strong Hindu asked, "What do we want of Christian books?" and try to argue a little, but in almost every village they received us cordially and listened eagerly.

The men preached and sold books in markets whenever they came to one. A market is a place where people bring their rice, vegetables,



HOUSE BOAT. THE FROSTS ON TOUR IN INDIA

candy, clothing and other wares for sale. A market once or twice a week in these country places takes the place of a store. Several evenings Mr. Frost hung a sheet from a tree, or against the side of a house, or a rice tack, and showed stereopticon pictures of the life of Christ to three hundred or four hundred people. This seemed to them a great treat.

Some of these people, being away from the railroad, have seen very few white people. One little boy was much interested in my shoes, trying to call his father's attention to them, while he was listening to "Suka." One day the women asked "Suka" if I was a man or a woman. Some children who heard of my four months old baby walked a long distance to the boat to see him. One man questioned my Ayah if baby

Robert was painted white. I took Robert to one "market" and he proved to be the center of attraction. Men, women and children crowded about to see him.

Among our party there were some good marksmen, who, with Mr. Frost's gun, kept us well supplied with wild ducks and other game.

If there were time and space I would like to tell you about our "love feasts," a meal which we ate together in native style. In these five weeks on the canal our party sold over two thousand books.

Missionary life is not all work. Mr. Frost and I go to Darjeeling, among the Himalaya mountains, for a month's vacation during this hot weather.

I have not mentioned the work of the Zenana teachers, who go to the Hindu homes to educate the women, nor the Bible women, who go to the houses and teach Bible. There are many other things, but I don't want to weary you this time. If any one cares to ask any questions, write me and I shall be pleased to answer.

Come to India some day, there is great opportunity.

Yours sincerely,

MABEL SCHERMERHORN FROST.

Balasore, India.

Alfrieda Marian Mosher

BY REV. ELIZABETH MOODY.

"She lives life bravely, sweetly, truly,
Who lives for others in their need."

In placing upon her list of officers Miss Mosher as General Subscription Agent of THE MISSIONARY HELPER, the F. B. W. M. S. has called to its service one of her own loyal daughters. Her maternal grandmother, Mrs. Elizabeth Stewart, being one of the officers of the old Female Missionary Society of the denomination, organized in 1847, the first national Woman's Missionary Society in this country; and her mother, Frances Stewart Mosher, a charter member and continuous worker of the present organization.

Her great-hearted grandfather, Rev. I. D. Stewart, D. D., gave his life to the ministry and to official relations to the Printing Establishment and Educational and Mission societies of General Conference. Her father, Hon. George F. Mosher, early became a member of the Free Bap-

tist denomination. On graduation from Bowdoin College in '69, he entered the *Morning Star* office at Dover, N. H., and since that date his name has been constantly linked with all denominational activity and enterprise, to which he has given hearty allegiance.

Of this heritage Miss Mosher is justly proud, and longs to make the noblest use of her exceptional advantages. In the old Granite State she was born, but in early childhood went with her parents to France and, later to Germany, her father being United States consul to these coun-



ALFRIEDA MARIAN MOSHER

tries during the administrations of Presidents Garfield and Arthur.

This strange foreign environment was soon native to the Consul's little daughter and is now a source of great profit and satisfaction, as she utilizes this sympathetic personal touch—this knowledge of the language, home-life and customs of the European in Europe, in her dealings with the European in America.

Miss Mosher is a woman of high scholarship and intellectual attainments, having taken her A. B. and A. M. degrees at Hillsdale College (Mich.), where for fifteen years her father ably presided and her

mother was professor of French and History, and where she frequently and satisfactorily substituted for the Latin, French, Hebrew or History teacher.

Since her residence in Boston she has taken post-graduate work in English at Harvard, and in Economics and Sociology at Tufts College. For two years she edited *The Myrtle* and assisted her father, then editor of the *Morning Star*, in his manifold duties at the office.

During the last eight years she has been connected with the Employment Department of the Boston (Berkeley street) Y. W. C. A., working chiefly with the business women of the city and with those seeking higher grade positions, such as governesses, secretaries, etc., and acting as interpreter to the numerous foreign girls seeking employment, who are entirely ignorant of our American manners, customs and language. In this position she has been eminently successful.

As "the friend of the foreign girl," we see her gentle thoughtfulness for others, and sympathetic discernment. She listens understandingly to the French or the German of her childhood (and other languages to a degree). She comprehends and cares; and, more, she answers! Answers, not in the unknown English, but in a language sweet and familiar, and "it is like heaven" to the homesick, lonely girl. How patiently she hears the story—lovingly and tactfully gives advice, explains new customs, duties, plans, value of money in the purse, secures its exchange, goes shopping, etc., etc.

Miss Mosher is interested in all that pertains to the woman dependent on her own resources; she cares for equal suffrage, the cause of temperance, for missions, home and foreign, and caring, acts.

In assuming the duties of General Subscription Agent of THE MISSIONARY HELPER, we feel that she will give to it its own true place in loving thought and earnest effort.

May the years be many and happy in which these two shall be united—Alfrieda Mosher and our HELPER.

Hillsdale, Mich.

"Being perplexed, I say, 'Lord make it right!
Night is as day to Thee, darkness as light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skillless hand may break—
Thine can make no mistake!' "

Open Letter from Miss Mosher

I undertake the duties incident to the agentship of THE MISSIONARY HELPER with a feeling of joy and earnestness.

It is a joy to feel that I am to take an active part in a work to which my own family have already through three generations given interest and allegiance, and by which I am brought in contact with the people whose traditions and ideals are those of my people.

I am eager to do what I can to help carry on this work worthily. I shall try to use to the utmost possibility the opportunity the agentship affords for increasing knowledge of the HELPER, confident that interest and subscriptions will follow.

I shall try to help subscribers to keep their subscriptions paid up, for the sake of the magazine, which can go forward more surely on paid subscriptions than on arrears, as well as for the sake of bringing to our subscribers the peace of mind possible only to those whose obligations to their missionary magazine are duly met.

Above all, I want to try in every way I can think of, to work toward putting our magazine on a paying financial basis. I shall heartily welcome any effort or suggestion to this end. What a genuine gratification it would be to everyone who cares at all about the HELPER if this could be accomplished. Shall we not all rally to realizing this result.

Cordially,

ALFRIEDA MARIAN MOSHER.

107 Howland St., Boston, Mass.

In Memoriam

"God gave her years, and tasks and strength of soul,	To that fair 'Morning Land' where night shall cast
And love and loneliness.	Its shadow nevermore. Then Home
Then, seeing all her earthly life com- plete, and sweet
He gave no more of tasks or years.	The welcome to His presence Whose
She passed	'well-done'
	Such finished work doth bless."

MRS. SUSAN E. PALMER, Augusta, Maine, August 18, 1913.

MRS. BERTHA B. SMITH, Meredith, New Hampshire, August 30, 1913.

NOTE—When a member of an Auxiliary passes on, it is fitting that the name, place of residence and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in THE HELPER.

To Helper Subscribers

THE MISSIONARY HELPER does not offer any premiums that will not be of real value to the auxiliary or to the individual reader. You will be interested in the following announcements:—

The new text book, "The King's Business," in paper binding, will be given for three *new* subscribers. If preferred, either one of the earlier books in the United Study Course will be substituted.

For three *new* subscribers you can obtain the beautiful blue and gold Missionary and Birthday Calendar of the Free Baptist Woman's Missionary Society, issued by our Publication Committee. It has portraits of missionaries and officers, pictures of buildings, and many quotations and helpful facts.

For four *new* subscribers you may have "How To Use," that bright little aid in the preparation of programs, and the set of five Posters, 22x14, which emphasize vital facts by way of pictures and diagrams.

For ten *new* subscribers we offer Smith's New Revised Bible Dictionary, which is too well known to need description.

The usual Cash Premiums are continued:—

Anyone sending the *renewal* of five or more subscriptions, may retain five cents on each subscription.

Anyone sending the names of any number of *new* subscribers less than ten, may retain five cents on each subscription.

Anyone sending the names of *ten* or more *new* subscribers, may retain ten cents on each subscription.

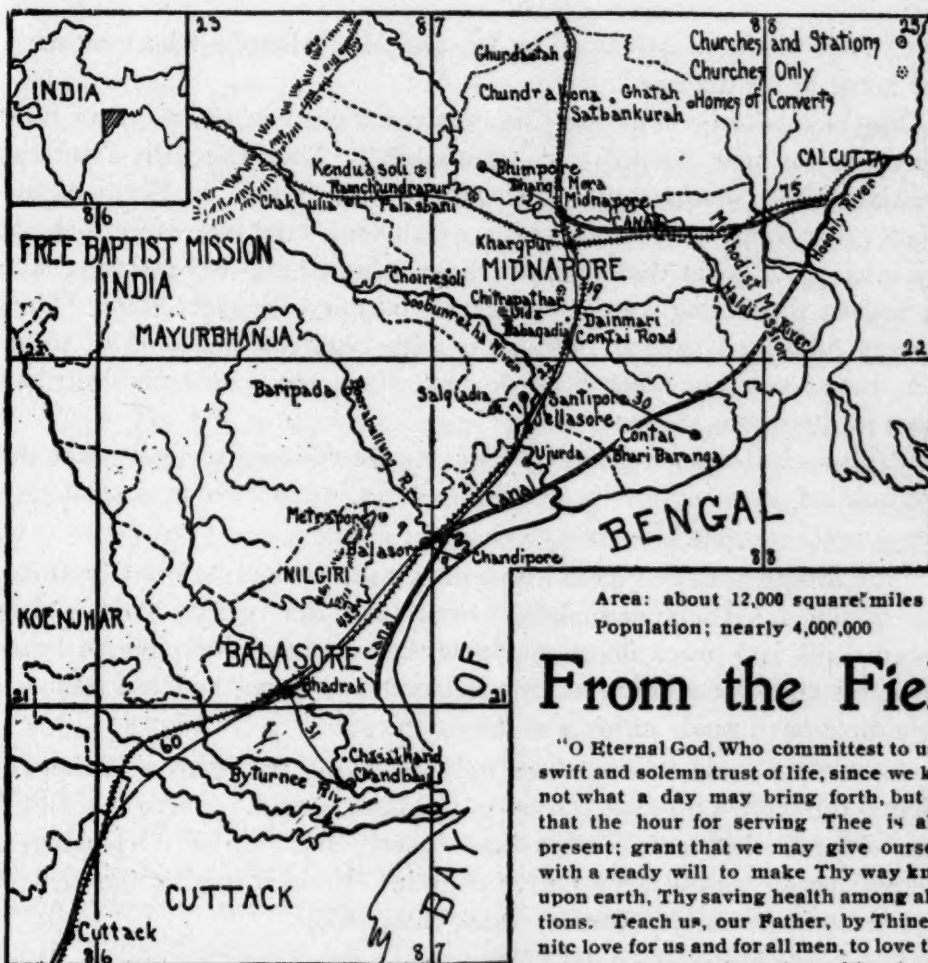
The book and cash premiums cannot *both* be applied to the same subscription.

New subscribers from October 1 to January 1, will receive the HELPER fourteen months, commencing with the November (Annual Report) Number, for fifty cents, if in sending their subscription they so request.

THE MISSIONARY HELPER is fifty cents a year in advance.

Will agents please send in new names and renewals *promptly*.
Address,

MISS A. M. MOSHER, General Subscription Agent,
107 Howland St., Boston, Mass.



From the Field

"O Eternal God, Who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present; grant that we may give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, our Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we

may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally and to work diligently that the coming of Thy kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg in Jesus Christ's name. Amen."

Letter From Mrs. Howard

Midnapore, India, June 25, 1913.

DEAR FRIENDS:

After seven months in India we are beginning to feel like veterans in the service.

After a pleasant three weeks in Rangoon and two days on the "Baptist Pond," as the Bay of Bengal is sometimes called, we arrived in Cal-

cutta. Here we were welcomed by Dr. and Mrs. Murphy who took us to their home in Midnapore.

The next afternoon all the Christian community came in to pay their respects to the new "sahib" and "memsahib." The little girls from the Christian Girls' School sang "Welcome to Our India," in English, and several other songs in the vernacular, which were very interesting but not very intelligible, as at that time our knowledge of the Bengali language was limited to the one word "nomascar," meaning "I greet you." Then we were decorated several times over with beautiful garlands of marigolds, tube-roses and other little flowers which the school children had grown in their own gardens.

With such demonstrations of welcome we rejoiced to know that the Lord had led us to serve Him in this sin-stricken land which is some day to be a precious jewel in His crown.

Our freight followed us in a few days and the days before Christmas were occupied with home-making, decorating our great, bare, white-washed walls and pucca floors, but now that we have our pictures hung and books and bric-a-brac out, we feel quite at home, and we wish we might have our friends in for a visit.

New Year's and two or three days following we spent at Balasore, which is the largest mission station in the Bengal field. There is a Boys' High School, Industrial workshop, Boys' and Girls' Orphanages, Widows' Home and a large native church. Besides this is the zenana and mofussil or country district evangelistic work.

I enjoyed my visit at the Girls' Orphanage ever so much. Who wouldn't love a little black baby that sits on the floor and eats bread and milk with its fingers, then sidles up to the new memsahib in perfect confidence to be loved? How happy they all seemed, and what a noble work to train up these forsaken ones to be teachers, Bible women and Christian mothers.

It was our privilege to visit Bhimpore, our northernmost station, headquarters of the Santal work. Twenty miles in an ox cart at the rate of two miles an hour brought us to the little village of perhaps two dozen mud houses, just the same as dozens of other little villages scattered all along the road at intervals of every few miles. But the mission buildings there give it quite a prestige. Every day people come from great distances to see the doctor sahib, who is not only a medical missionary but

preacher, lawyer, school superintendent, contractor, builder, agriculturist and sportsman as well.

There is a neat little hospital, a dispensary and girls' and boys' schools with dormitories. Three new buildings were in process of construction, which means that they did not go to the lumber yard and get the lumber or the brick yard for the bricks, but to the jungle to fell the trees and saw them into boards, and to the fields for limestone to be made into lime and plaster and whitewash, and every brick had to be home-made. But when the buildings are finished no one would think of calling them crude.

The day before we came away Dr. Kennan, our missionary there, proposed that we go out in the jungle for dinner that night. So he sent ahead the cook with a lot of good things to prepare. It was just getting dark when we reached the picnic spot and the big round moon was not yet risen, so we built a rousing camp fire out of an old dead tree. Presently dinner was served, and never did hot soup and roast chicken with delicious vegetables taste any better.

Dr. Kennan has a wonderful garden, which I must not fail to mention, of lettuce, peas, beans, cabbage, cauliflower, turnips, kholrabi, radishes, sweet potatoes, celery, tomatoes, pineapples, bananas, papaya and peanuts.

After dinner we walked around to a waterhole in a dry creek-bed, where Dr. Kennan had once killed a leopard, and there, in the soft sand, we saw fresh marks of a big leopard, bear, jungle cats and fowl.

We began studying the Bengali language almost as soon as we came and have kept it up quite persistently. When the hot winds began to sweep the plains and breathe upon us such breath as comes from a fiery furnace seven times heated, we packed up a few necessary things and fled to Contai, one of the outstations of the Midnapore district, only five miles from the sea, where we might have the benefit of the refreshing breeze while we labored away on the language.

Contai is thirty-six miles from the railroad and we made the journey in twelve hours, by night, in a camel cart. A splendid native man has been in charge of the work there ever since Dr. and Mrs. Murphy left it five years ago and we enjoyed getting acquainted with the people and the work. My husband used to accompany the preachers as they went to preach in the markets and nearby villages, and I visited in the zenana homes and led my first woman's prayer-meeting in the vernacular.

The first of May we went with several of the other missionaries to Chandipore, a little resort situated right on the sea about nine miles east of Balasore. There we continued our language study quite as energetically as ever and enjoyed sea bathing and rustication as well. The rainy season began before we could get away, but we have been in Midnapore over a fortnight now. We were so delighted to find how fresh and green everything looked with the encouragement of a little rain.

Our next move will be to go to Calcutta to attend a new language school for missionaries which is to open the first of July. The head of the school is Mr. Page, Vice President of Serampore College, and we rejoice that it is our privilege to attend such a school.

Do pray for our success with the language, as our success as your missionaries rests largely upon this foundation.

Yours in the Master's Service,

GRACE L. HOWARD.

General Conference

THE STATION PLAN.

The Station Plan means that the giver agrees to send a certain amount at regular intervals; it may be a small or a large amount,—a five-dollar share or a five hundred-dollar share. That is a "share" in a given station. Let us say the station is Balasore.

Then the share-holder's name is put on the mailing list at the rooms as on the station plan. First a brief history of the Balasore station is sent to the share-holder, with a brief biographical sketch of each missionary in Balasore, and the kinds of work carried on in the station; and after this, every three months, the subscriber receives a letter written by a missionary correspondent at Balasore, which describes the chief experiences and the progress of the station for the three months.

The giver thus has his interest awakened in different phases of missionary work and becomes more intelligent in his support of missions.

One missionary four times a year writes a careful review of the whole work, following each time the matters which were described the previous time. There is a person in the Home Office who receives the letters, copies them and sends them to the share-holders.

In our Bengal-Orissa Field, Balasore, Midnapore and Bhimpore

are to be on the Station Plan. Balasore is ready; Midnapore will be ready before long; and after that Bhimpore.

For further information, or for enrollment, on this plan, write to The Station Plan, Box, 41, Boston, Mass.

ALFRED WILLIAMS ANTHONY, Corresponding Secretary.
Lewiston, Maine.

Balasore Letter

(FORWARDED AUGUST, 1913.)

DEAR FRIENDS:

During the past three months we have been having the most trying season of all the year. April and May do not bring forth buds and blossoms in Balasore, but instead such intense heat that everything is parched and brown. With June come the welcome rains, refreshing everything, and this year they have been especially early and abundant. During this period most of our work and workers take a vacation, that is, the teachers in all departments of work. Four of the Balasore missionaries were in the Hills for a few weeks. The inspiration of meeting other missionaries, the invigorating air of the mountains, the entire change in thought and action for a little time—we wouldn't want it for long—make a missionary's vacation a time of profit as well as refreshing.

Six teachers of the Boys' High School spent their vacation studying in a school of methods offered by the London Missionary Society. This opportunity was made possible by increased aid from Government. They are reported as having acquitted themselves in a most satisfactory manner. The prospects of the High School for the next period are good. Mr. Hamlen has conducted, as usual, the two days' Bible Study monthly, with preachers, Bible women and colporters. This month the class met twice daily, taking up the subject of "The Prayer Life of Christ."

During this past quarter rupees 500 have been received from Government for the purchase of new tools for the Industrial School. This helps to supply several small machines and a number of tools that were very necessary. Mission buildings have a way of annually needing repairs. In this station are between thirty and forty buildings, some mud-walled and thatched-roofed and some of whitewashed brick. This work is in Mr. Hamlen's charge.

Our quarterly meeting was held June 12-15 in the Jellasore church.

The Christian community there is very small, but there was a large attendance from outside. There was a helpful atmosphere about all the meetings that betokened good.

Since Miss Barnes' departure for America Miss Coe has taken charge of Sinclair Orphanage. Several new girls have come in, mostly as boarders, for the purpose of attending school. I had the opportunity of staying there a few days while Miss Coe was away on a vacation, and one of the most interesting things I observed was the morning Quiet Hour. At seven a bell rings and all the older girls get their Testaments and call two or three of the children too small to read. They sit about in little groups, here and there, very quiet and quite intent, each "older sister" reading, talking or praying with her little group. It's good to look at and think about when one remembers that the great majority of India's Christians have their early homes and training in such institutions. Miss Coe is always busy and happy with her large family of widows and orphans, who adore her. One elderly widow told me she often got up in the night and came to the house to see if there were any snakes on or around the veranda where Miss Coe sleeps. Fortunately, Miss Coe sleeps well, otherwise the devotee might disturb her more than snakes.

Through the kindness of friends in New Hampton, N. H., a new school has been opened in a Hindu village some distance from Balasore. An unbridged river makes it almost impossible for the teacher to go regularly during the rains, but there are thirty-seven children enrolled and several mothers are begging for the privilege to come to learn to read.

A church proper was organized with nineteen members at Kusudia, May 25, 1913. A pastor, two deacons and a clerk were appointed. There are no steps backward among those people. June 29 a man from a new family was baptized there. He is regarded as unfit to eat in his usual place at home and is simply tolerated as an outcast by his family. His son scornfully watched his baptism. He gave as his reason for accepting the Christian religion the fact of the uncertainty of life and the abject hopelessness of a future outside of what Christ promises. Word has just come that a woman is asking baptism there next Sunday. One cannot go among the Christians there without feeling strengthened by fellowship with them. They have found the Solid Rock and are thereon building.

With you in His service, sincerely,

SADIE B. GOWEN.

A Significant Movement in Assam

DEAR FRIENDS:

I want to tell you about an interesting movement among a certain class of people here. My pundit is a Hindu. He is well educated and has a high position under the government, but the other government officials show him scant courtesy and no social recognition because of his caste. He belongs to the Goldsmith caste which is a branch of the Harri caste. That is, the main body of the Harris are sweepers and thus despised in the eyes of the elect. The Brahmans will not take water from them, they are not allowed to worship as other recognized castes, and there are other galling limitations.

So there has recently been a movement among these people for greater social privileges. They have issued a manifesto to the priests, stating the change which they wish to be made in their standing, and if these demands are not granted they have threatened to cut off their allegiance.

In that case it is quite possible that they will move toward Christianity in a body. My pundit is a leader in this movement and he, himself, is strongly inclined toward our religion. He has taught several of the missionaries and has always shown a broad point of view in all of our study and discussions. He thinks the world of Mr. Moore. When he came to Nowgong, last year, he settled in the Christian community. Of course his wife is a stumbling block, although she is a dear little person.

The great problem before us is to take care of these people and teach them when the opportunity offers. This is a community of 10,000 people and one of their principal villages is a short distance out in our district. They asked for a Christian teacher, recently, for a girls' school that they wanted to open and we had no one to send them. If this demand of theirs to the priests should be refused and they should come to us by another year, as is possible, we should be overwhelmed.

Sincerely Yours,

FLORENCE DOE.

Nowgong, Assam, India.

Treasurer's Notes

One of our India workers asks: "Do tell me the reason why so few young people now-a-days are willing to enter the foreign field,—the place of places where they can put the most into life, and get the most out of it? There certainly is no lack in education, skilled training and unbounded wealth. Is it lack of consecration,—a closing the ears

to the Lord's last command,—an unwillingness to be deprived of the pleasures of the homeland? Oh! If they only knew and could once experience the blessing of seeing the transforming power of the Master in the midst of the dense darkness of heathenism, they surely would come. What about the Lord's 'Inasmuch as ye did it not'? I have no desire to judge or criticize, but just think of the immense loss to those who might come, but do not, as well as the loss in the field from lack of workers. May the Lord have mercy on us all."

Again, in a letter from a home worker: "God pity our poor people in India if we do not soon send someone to their relief. Is it that we do not know how to pray?"

Dear friends, let us pray as we never have before, asking the Lord of the Harvest to send forth laborers to our Bengal Field without delay; the harvest truly is plenteous, but the laborers are all too few.

With this month Maine closes her financial year, and in a most creditable way. The State Treasurer writes: "Maine has done well this year. Because of the \$200 bequest of Mrs. Jennie R. Smith, we shall more than meet our apportionment of \$2,000. In 1905, Maine sent \$2,325.52, and we are hoping to do better this year."

We quote from a New Hampshire giver: "How great will be the reward of the faithful workers in that far-away land, who have left all for Christ's sake to carry the gospel to those who sit in darkness! How they must rejoice in every soul brought into the light!"

Just as we were about leaving Ocean Park word came from Haverhill, Mass., that a bequest had been left our society by its friend and loyal supporter, Miss Sarah B. Batchelder, who has recently passed on to the higher life. The Treasurer received this gift, which by the terms of the will, is to be added to the Batchelder Fund, previously given.

In sending gift for our general work, one auxiliary treasurer writes: "We have sent seventeen dresses and thirty school-bags with Mrs. Oxrieder."

Another: "Our society is making slips for India. We hope we can fill a box."

We know that other societies and individuals are already anticipating the Christmas needs of the children of our Orphanage and schools, and either have sent or are hastening to get in readiness to send, bags, and other acceptable gifts. (See note about sending boxes to India in September HELPER.)

The Baptist church of Curlew, Iowa, sends a gift for the work; Mrs. Zimmerman of Oelwein gives for Miss Barnes' salary, and Mr. and Mrs. B. F. Brown of Van Wert, for our general work.

The Children's Day collection of Mount Pleasant Sunday School of Horton, Kansas, is given toward a share in Miss Barnes' salary.

The swift changes of the past few years have shown us the wisdom of each office having its vice officer, this course providing for the emergency, and the training thus given proving most valuable. The one who is to co-operate with your Treasurer in her work is no stranger. She is known and loved by many of you and is already actively interested in the work of our Woman's Missionary Society. With pleasure, and conviction of God's leading in the matter, we present to you Miss May Malvern of South Peabody, Mass. She is the daughter of Rev. Lewis Malvern, who has recently retired from the active ministry and the pastorate of our Lynn, High street, church, and has permanently located within our town's borders. She is splendidly capable, and enters into the work with enthusiasm.

Mr. Butler, A. B. F. M. Treasurer, states that it is the intention of the society's office to see that the Free Baptist churches receive credit on their apportionments. This will be by a report stating from what churches, Sunday Schools, Young People's societies, and individuals our contributions are received, and this information will be forwarded on their regular monthly reports to the different district secretaries, who will see that the churches are given credit.

General use by our members of the *Prayer Cycle*, issued by the Department of Missionary Education (Northern Baptist Convention), will make definite and united our prayers, placing special emphasis upon Immigration for the remaining months of the year.

October is the month designated for prayer for India, and November for schools among the negroes, which would include Storer. Definite knowledge, definite praying, and definite giving mean large accomplishments.

EDYTH R. PORTER, Treasurer.

47 Andover St., Peabody, Mass.

(To whom all checks and money orders should be sent and made payable.)

Helps for Monthly Meetings

"Before one goes to work it is well to grind one's tools, and we should be more efficient workers if we started by cultivating ourselves a little more."



Topics for 1913-14

September—	Preliminary Meeting and Surprise Party.
October—	The King's Business.
November—	Campaigning for the King.
December—	Our India Regiment of the King's Army.
January—	Resources of the King's Army.
February—	Prayer and Praise.
March—	Our Home Work for the King.
April—	Drilling the King's Army.
May—	Thank Offering.
June—	The King's Treasury.
July—	The Unity of the Kingdom.
August—	Missionary Field Day.

NOVEMBER—"CAMPAIGNING FOR THE KING."

For us, the members of Christian churches, the right channel for the expression of interest in the foreign field is the authorized agent of our own denomination. If we do not support our own Boards, no one else is likely to do so, and the consequence of our neglect will fall where our stanchest loyalty is due. . . . Are we willing to give ourselves for one year to a detailed study of the work of our own denominational Boards, faithful, thorough, sympathetic, personal, prayerful?—"The King's Business."

Suggestive Program

OPENING HYMN.

BIBLE LESSON. Unity in Diversity—The Relation of Parts to the Whole.
I Cor. 12, 4-31.

PRAYER.

ROLL CALL.—Respond with quotations from the Calendar of the F. B. W. M. S.

TOPIC FOR THE HOUR.—Campaigning for the King. Chapter II, "The King's Business."

This chapter might well be entitled, "A Call to Loyalty"—Loyalty to organized effort, to denominational effort, to our own Board, our own methods. Use the "Posters," in connection with the topic of world

service; the map of our own Field (in this HELPER) in connection with the study of denominational service. Emphasize the fact that she who has the widest outlook and the most ardent desire to help the world, gives the most effective service in that direction by doing best her own appointed task.

Very brief talks, by different members, bringing out the vital points in the chapter: A 20th century crusade, supreme business of the church, united resources, responsibility of leaders, call to a year of prayerful study, activities of Women's Boards, relative to the missionary enterprise, commission for all and its requirements.

THE FREE BAPTIST WOMAN'S MISSIONARY SOCIETY: What is it? What is the relation of the local auxiliary and individual worker to it? What is our duty and privilege in connection with the work at home and abroad which it supports? Also, how can our auxiliary come in closer touch with general Women's Societies, and how can it increase missionary interest and activity in the community?

PRAYER, closing with benediction: "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations."

REFER to the "History of the Free Baptist Woman's Missionary Society," by Mary A. Davis; to the Convention Number (September) and Annual Report Number (November) of the HELPER, to files of the magazine and to the "Manual." See pictures of officers in the "Calendar." Read carefully the "Annual Letter" of your state—the printed leaflet sent out to local auxiliaries by the officers of several states.

The Ideal Missionary Society

Our ideal missionary society ought to be, and is, a spiritual dynamo in our church. . . .

If a missionary society stands for anything at all, it must first, last, and all the time, stand for spiritual growth in the individual, the society, the church, the community, and in the "uttermost parts of the earth."

. . . Membership in a missionary society is an opportunity of real value to the soul-growth of Christian womanhood and it is a pity that not more of our women and churches see this. Every church woman would be a more effective home worker and world evangelist by being an active member in an active missionary society where the Bible is guide, prayer the keynote, and the spirit of the Master dominates each heart.—*Extracts from an article in The Christian Missionary.*

THE MISSIONARY HELPER BRANCH

OF THE

International Sunshine Society

All letters, packages or inquiries concerning this page or sunshine work should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

Mrs. Mary P. Parker and an aged friend have helped on the good cheer work by giving \$6.00.

Mrs. H. A. Ashley, among other kind acts, sent in \$1.00 and requested that a gold I. S. S. pin be sent to her mother, Mrs. E. E. Stevens, who is in her 86th year.

Mrs. Julia A. Reed remembered us again with a gift of \$5 and stamped cards. Mrs. O. W. Chesley has given \$1 "to be used where most needed." The Sunshine work during the summer was much aided by gifts from a number of our members. Miss Carrie Weymouth gave \$2. Mrs. E. M. Wilbur, Mrs. Weymouth Johnson, Miss Jennie M. Lord gave their mites. Miss E. J. Small, \$1; Mrs. B. sent \$1 for outings; Mrs. G. F. Dodge \$1 for tired mothers. A \$5 gift from Mrs. Mary A. Davis helped the outing fund and also cheered a shut-in. Mrs. E. D. Orr gave \$1 for "ice or any special need." Mrs. M. gave \$1 which was used in Fresh Air work. Mrs. Morrill A. Smith and her "Willing Workers' Circle" remembered the HELPER Branch again by gifts of \$1.80. The Woman's Missionary Auxiliary of the Jefferson St. Free Baptist church contributed \$2. The Young Woman's Mizpah Class of Calvary Evangelical Association, Mrs. C. R. Burbower, Teacher, contributed \$2 for the Fresh Air Fund. Mrs. Lulu Carton reports for her summer work having the care for eleven weeks of a sick girl, and was made happy because the child went back to the widowed mother well and strong. Through Mrs. Carton we received three baby caps and two pairs of knit underwear for the blind babies. Mrs. M. A. Preston and her little grandson, Selden, have sent \$1 for our blind children. Mrs. J. Morgan and her little granddaughter, Florence, have given \$2. Miss Europia L. Warren gave to the summer work and sent a hair ribbon for a blind girl. Miss Alice M. McVay and her "Sunbeam Band" sent in a package of useful articles for school children. Mrs. Nettie A. Fowler, Mrs. Florence W. Deland and Miss Mary E. Avery sent us postage stamps which are always gladly received.

The following gifts have been received: A book of "Gospel Stamps" from Mrs. W. G. Rhoads; a number of poems from one of our poet members, Mrs. Myra J. Hamblin Fultz; post cards from Mrs. M. F. Heath, Mrs. J. A. Bickford, Mrs. A. H. Cobb and a Friend. A Sunshine dollar from Mrs. William H. Getchell.

NEW MEMBERS: Miss Kate J. Anthony, Auburn, Maine, initiation dues, \$1; Mrs. Harriet P. Stone, Battle Creek, Mich.; Miss V. O. Weir, Winnebago, Minn.; Miss Gertrude Hartley, Portland, Me.; Mrs. Marie Buckley, Mrs. Gertrude Coombs and Mrs. Minnie Bailey, Lisbon Falls, Me., have all been enrolled for doing acts of kindness. Mrs. M. E. White gave \$1 and suggested that Mrs. Hannah Hall of Bowdoinham, Me., be enrolled. Miss A. T. Allen also gave \$1 and sent in the name of Mrs. James Lawrence, a shut-in, of N. Yarmouth, Me.

It is with sorrow that we announce the death of two of our members, Mrs. Frank W. Grant of N. Berwick, Me., and Mrs. S. H. Deland of Portland, Me.

Inasmuch as our next Sunshine page will not be published until January, 1914, we sincerely trust that our members will not forget our Thanksgiving and Christmas needs.

Practical Christian Living

"Christ was not primarily the deviser of a social system, but the quickener of single lives."

"If you would have your neighbors know what God is like, let them see what He can make you like."



OUR QUIET HOUR

(10 A. M.)

Come Unto Me

"Come unto Me," we hear the sweet voice calling, As once they heard it in Judea's land;	"Come unto Me," in rough and changeable chorus The earth life bids us hasten here or there;
"Come unto Me," the accents softly falling, Convey to us the Master's own command.	But evermore a call is sounding o'er us From Him Who bears our grief and sees our care.
He bids us come and end each weary quest,	Ah, come to Him Whose love is aye the best,
For whoso comes shall find abiding rest.	Come to the Christ and find abiding rest."

Jesus says to you wherever you are, whatever is your condition, and however trying and perplexing may be your circumstances, "Come unto Me and I will give you rest." I am sure you have had the experience that has often been mine, of wondering what the next hour would bring forth, of finding the burden hard to bear and of not knowing which way to turn. If you have gone straight to the Master and told Him the situation and asked for His leading, He has not failed you. The call, "Come unto Me," is the present tense, and it is imperative. This word is the word of a King, the word of One who has something to give, something that belongs to the realm of eternity. Christ does not say, "Come unto Me, and I will give you fame, I will give you wealth, I will give you gratified ambition, I will give you influence." He does not even say, "Come and I will give you work." In the very thought of His

call there is a hint that you are already one of earth's toiling masses. Christ says, "Come unto Me, and I will give you rest." You may say to yourself that it was easy for those who listened to Him to obey His call, because they could see Him, touch His hand or the hem of His garment, and hear His voice. Yet you can do all this better now that He is in the heaven of heavens than when He was here in the world. Then only a few people could see Him, touch Him and hear Him. Today millions upon millions may have this privilege.

"Closer is He than breathing,
Nearer than hands and feet"

You have only to pray to Him, to yield your will, to ask that His spirit may be yours, and over you there will come His atmosphere of perfect rest.—*Margaret E. Sangster.*

Bureau of Missionary Intelligence

The Bureau is glad to announce a pamphlet on "Missions in Bengal," by Dr. Thomas H. Stacy. It has many illustrations and contains a succinct history of missionary work in Bengal. Price, 10 cents. You want this to read and then to keep for reference.

The Bureau has added a set of 48 flags of different countries, which it will loan, for postage, to auxiliaries, young people's or junior societies or Sunday school classes, to use in flag exercises or drills.

Address: MRS. A. D. CHAPMAN, 12 Prescott St., Lewiston, Maine.

"How many things we would do if we were only different! If it were not for our timidity, our dislike of meeting strangers; if public speaking were congenial and getting subscriptions for the missionary magazine a pleasant occupation; if Sunday School classes liked to be taught and missionary societies were easier managed,—how much good we could do!" Suppose we stop making these excuses for just *one year* and let God work through us to will and to do of *His* good pleasure.

"The only way to save the Church of Christ is to put into actual practice the teachings of Jesus Christ. His life of sacrifice will give life."

Juniors



Our Little Mission Pennies

My teacher told a story, one Sunday
morning bright,
About the little heathen who had no
Gospel light,
And said if we loved Jesus, that this
should be our aim—
To help His mission-workers who la-
bor in His name;
She bade us save our pennies, and
told us they would bring
A blessing to the children who did
not know our King;
And so, we kept and counted our
treasures, day by day,
Until we had a hundred—enough to
send away;—
Our teacher wrote a letter, and in it
put each name,
And bye and bye an answer from In-
dia's country came,
And oh, we were so happy to think
we helped declare

The story of salvation, and send the
Bible there!
A lady wrote about it, the good that
we had done;
She said she used our pennies for
Jesus, every one,
And that the heathen-children all
listened, when she read
The letter from our teacher; and
then the lady said,
"You cannot guess the comfort your
kindly letter brought,
You cannot know the blessing the
little pennies wrought;
And oh, our hearts are thankful to
all the children dear
Who saved their gifts for Jesus, and
thought to send them here—
O, tell them that we love them for
what they all have done;
God bless the mission-pennies, yes,
bless them—every one!"

—Selected.

Whose Penny ?

"Here it is!" shouted dark-eyed Stuart, making a dart at what proved to be only a brown ring in the pattern of the linoleum with which the dining room was bordered.

"Where can it have got to?" questioned Willie, the owner of the lost penny, for the twentieth time in as many minutes.

"Pennies roll so, it may be under the sideboard or anywhere else by now," remarked Lettie, by way of encouragement, as she rose from her knees and shook the hair from her eyes, speaking as if the lost penny might of its own accord, and out of malice, be continually starting off on a fresh series of rolls, playing hide-and-seek, in fact, with the four pairs of bright eyes in search of it!

Little George, the youngest of the three boys, had by this time got tired of creeping about on all fours over the soft, thick Turkey carpet which covered the middle of the room, and on which he had been, in his own small fashion, as busy as his brothers, looking for the refractory

coin. So when nurse came down from the nursery, where she had been undressing Baby May, the little boys were quite ready to give up the search and go to bed too.

"I wonder which penny it was that was lost, Willie," inquired his mother, as he in his turn held up his rosy face for her good-night kiss. The warm, chubby hand opened slowly, disclosing one penny lying there. Half an hour ago there had been two; one of them, he had said, was for the missionary box, the other for himself. He had been playing on the floor with them when one or the other had rolled away out of sight and was lost.

"Is it the missionary penny or your own penny that is gone, Willie?" repeated his mother, quietly. The little fellow was silent, slowly turning the remaining penny over and over on his open palm, as if he were looking for some mark which might settle its ownership.

"I think this one is mine, mother," came at last, as Willie saw in imagination a certain little shop at the other end of the village, kept by the children's special friend, the "Bead woman." He did so want a pennyworth of those shining beads, like Lettie's.

"Very well, dear," answered his mother, taking no apparent notice of the slight emphasis on the "think." Then it is God's penny that is gone. Good night, dear."

And presently the sturdy legs were mounting the long staircase to the nursery. Lagging steps they sounded to the wise mother downstairs, unlike the usual joyous scamper of her happy-tempered little son.

"God is teaching my boy a lesson tonight," she thought, "and I will not interfere with Him."

An hour later and two out of the trio of brothers were fast asleep, dreaming perhaps of baby owls which dwelt, with their parents, in a big hole, halfway up one of the tall elms standing in front of the house.

But Willie could not go to sleep, somehow, though he was generally the first to do so, and though he had only to put his hand under his pillow to feel his precious penny reposing there, safely within his reach; and when he shut his eyes up very tight, he could almost see the tall old "Bead woman" filling up the great, brass thimble which she used to measure out the beads to her customers, with the lovely blue beads he had longed so much to buy, ever since Lettie had brought home hers.

How blue they were! Nurse said they were "just like Master Georgie's eyes." What pretty rings he would make with them—one for

Father, and another for Mother, of course; and then, if there were any over, perhaps he would—but, supposing the penny were not his; supposing his penny was lost and this one was God's—well, then, he would have no beads at all.

"Tu whitt, tu whoo," hooted the baby owls, for they were getting hungry, and papa owl was such a long time bringing them their supper of a nice young mouse, or a little bird. "Tu whitt, tu whoo-o-o."

Willie sat up in bed and rubbed his eyes, which were beginning to get drowsy at last.

"Tu whitt, tu whoo-o-o." What did they say about "two pennies," or was it "whose penny, whose?" they said.

And then there came back to his memory (he had forgotten it all this time, somehow) the sorrowful story his mother had told them that evening, of the poor little children far away who wanted to learn about Jesus, only there was no money to send them a teacher.

"It was my penny that was lost," whispered the child presently, with a happy smile, and glad at heart, he shut his eyes once more.

"Whose penny? Whose?" called the owls again. "Whose? Tu whitt, tu whoo-o." "God's penny," murmured the sleepy voice in reply.

Two bare feet pattered down the nursery stairs in the winter's dusk the following morning, and two small fists hammered vigorously at mother's bedroom door, to her great surprise, for she was not expecting such an early visitor.

"What is it, dear? Come in," she said, as she recognized Willie's voice.

"I wanted to tell you that I know now, mother. It's my penny that is lost, and this is God's."

With a loving kiss on the earnest little face, his mother answered: "I am glad my Willie has found that out. It will be so nice to help the little children to hear about the dear Lord Jesus, won't it, darling?"

"Better than beads, lots better," responded the little fellow heartily, as he squeezed his mother's hand and tiptoed up to her for another kiss.

So when the missionary box took its accustomed place on the Sunday breakfast table, "God's penny" was reverently dropped in by Willie's eager fingers.

Then cook came in with the toast and eggs, and, lo and behold! on the tray beside them lay a penny!

"I found it on the floor under the curtains this morning, ma'am," she explained, as she laid it down by her mistress.

"I am glad that it was not the missionary penny that was lost, all the same," said Willie's father, who had heard the story by this time. "God first and self after, always brings the best happiness to big people and little."—*Mission Dayspring*.

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for August, 1913

MAINE		INDIANA	
Augusta Aux, dues 1.00; T O .25	\$ 1 25	Brookston Aux, for Hindu Boys' School in charge of Miss Bults	12 50
Ft. Fairfield Aux, dues for Miss Coombs' salary 12.00; T O 17.50; L B 6.50; S O 5.00	41 00	MICHIGAN	
Gorham Church	4 00	Bankers, T O	2 85
Lewiston, Main St, for Miss Coombs' salary	10 00	Battle Creek, Mrs Harriet P Stoue quarterly remittance for F M	25 00
Lisbon Aux, dues 8.93; T O 11.07	21 00	Bruce Aux, Dr Kennan for Nat worker Clifford, Mrs P Miles Dr B .40; H M .40; Sto .20	1 00
No. Berwick Aux, dues 15.96; "Mukha" in S O 25.00	41 06	Elsie Aux, Dr B 1.37; H M 1.30; Sto .65	3 25
Ocean Park Aux	1 00	Fairfield Aux, Dr B .90; H M .90; Sto .45; T O 8.50	10 75
Portland, Miss Berry's S S Class for "Maherty" 12.50; Mrs Sawyer's S S Class for "Henna" 6.25; Harper's Ferry 10.00; Contingent Fund 13.05	41 80	Gobleville, Mrs E W Clement for "Mon-dera"	5 00
Scarboro S S, for S O 2.50; Aux for S O 4.05	6 55	Hillsdale Aux, Dr B 4.00; H M 4.00; Sto 2.10; T O 30.50	40 50
So Portland Aux, for "Jesoda" 26.00; C R for S O 5.00; on L M Mrs Alice Higgins	31 00	Kingston, S S for Miss Barnes' Salary North Branch, T O	4 00
Steep Falls Aux, Hindu Boys' School No. 9 6.25; A L B for Miss Barnes' salary 2.00 (which completes two shares)	8 25	North Re. ding Aux, Dr B 2.32; H M 2.32; Sto 1.16; T O 1.25	7 05
Stroudwater S S for S O	2 50	North Rome Aux, Dr B 1.04; H M 1.04; Sto .52	2 60
Troy Aux, Contingent Fund	3 00	Onsted Aux, D. B 1.60; H M 1.60; Sto .5	4 05
West Bowdoin Aux, Miss Coombs' sal'y 18.00; Miss Barnes' sal'y 4.00; Mr Hamlen 10.50; S S for "Saradamonie" (T O 26.00)	36 50	Pittsford Aux, Dr B 1.60; H M 1.60; Sto .80 Reading, T O	13 25
West Danville, C R Memorial Clifford J Humphrey	1 00	Sanilar Q M Coll, Dr B 2.40; H M 2.40; Sto 1.20	6 00
NOTE—Amount from Bangor previously acknowledged constitutes L memberships of Mrs S C Whitcomb and Mrs C E Libby		West Cumbria Aux, Dr B 1.00; H M 1.00; Sto .50; T O 6.56	9 06
NEW HAMPSHIRE		West Oshtermo S S, for Miss Barnes' salary	4 00
Danville, C R and A L B	7 28	MINNESOTA	
Suncook, Mrs Clara M Warner for "Emily"	5 00	Verona, Mis Society for Gen'l work	20 00
MASSACHUSETTS		IOWA	
Haverhill, Bequest from Est of Miss Sarah B Batchelder for Batchelder Fund	426 18	Curlew, Bapt Church W M S	5 00
NEW YORK		Oelwein, Mrs Mattie Zimmerman for Miss Barnes' salary	4 00
Leonta, Mrs Agnes Powers for B W Helper in charge of Mrs Hamlen	2 00	Lincoln Aux	3 50
Poland Aux, dues	30 00	Van Wert, Mr and Mrs B F Brown	5 00
VIRGINIA		KANSAS	
Chula, Mrs Carrie P Brewer for F M	2 00	Horton, Mt Pleasant S S Children's Day collection for Miss Barnes' salary	4 00
		MISCELLANEOUS	
		Stamps	20
		Total receipts August 1913	\$945 52
		Total receipts August 1912	517 43
		EDYTH R. PORTER, Treas. Per May Malvern 45 Andover St., Peabody, Mass.	

FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.